THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Those who bring sunshine to the lives of others cannot keep it from themselves."—J. M. BARRIE.

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LIGHTS ON THE HILLS.

ST. PAUL informs us that the principal advantage which the Jew had over the Gentile on religious grounds, is that to the former God had committed His oracles. The plan of human redemption as devised by infinite wisdom was disclosed by gradual developments that extended through several centuries. It became necessary, therefore, that the different progressive revelations of the plan should be united together in the custody of one people instead of being scattered abroad among various nations as disconnected fragments which could not in themselves be understood readily in many instances. But just why the Almighty chose the Jews to be the custodians of His oracles is another question with which we are not now concerned; for the present purpose is to call attention to some of the efficient measures that God has employed from time to time to diffuse a knowledge of Himself among non-Jewish nations. The opinion prevailed quite extensively in days not long past that the Israelites were so exclusively the chosen and elect people of God, that other nations were practically deprived of available opportunities for obtaining a knowledge of Divine truth. That this view of God's purposes in this respect is without any solid foundation upon which to rest, is manifest from many well-known facts of both profane and sacred history which demonstrate the opposite proposition. The field from which illustrations will be chosen is a wide one, and in point of time covers the centuries that have elapsed since Joseph, the beloved son of Jacob, was sold into Egypt, until the year of grace 1909.

Directing our thoughts now to the historical event indicated as a starting point, one important aspect of the matter is the standing of the nation with which the Jews were so early in their history brought into contact and intimate relationship. Egypt was colonized about four hundred and fifty years before Joseph was carried to that country as a slave, and during that period the Egyptians had risen to the most eminent position among the nations of the eastern continent. Their civilization was of a very high order, and since the human race in that half of the world was not widely dispersed as it is at present, the fame of Egypt was doubtless known in all parts of the inhabited regions of the East, and certain was it that the learning and civilization of the Egyptians were favorable for the introduction of a superior system of religion among themselves. When this auspicious hour arrived the Almighty seized the opportunity for diffusing to the limits of the so-called Old World a knowledge of Himself—of His benevolence and power. He so orders His providences that whereever the fame of Egypt is told abroad, or wherever there is an Egyptian hamlet at home, there also must be communicated or be known something of the true God. Joseph becomes the instrument in the hands of the God of the Jews for preserving the people from death by starvation, and so the names of this foreign God and of His servant, Joseph, are sung for seven years in all the eastern world. It was demonstrated to the Egyptians (and to others also) that their temporal welfare, their lives and national existence did not depend upon their own gods, but upon the Jehovah whom Joseph, the Jew, worshipped. The people could contrast the impotency of their numerous divinities in the distressing circumstances through which they were passing, with the power of the God of Israel, and profit thereby, if they so desired. If the Egyptians would do no more than eat the perishable loaves and fishes of the true God's providing, the fault did not rest in Him. He had set a light upon an eminent hill, and its rays penetrated to remote corners of the earth.

In this first attempt to win the Egyptians from their idolatry to Himself the Almighty tried to influence them by a demonstration that their temporal welfare depended upon Him alone. His next efforts to accomplish His purpose partook more of a spiritual nature and were manifested when the Egyptian priests and Moses contended for the supremacy in spiritual power. It was a wonderful battle of priestly giants, and the fame of it and the issue of it were told the world over, and are yet told and retold again and again in every land and clime where civilization reigns. Appeals of both a temporal and a spiritual character having been thus made without avail, the judgments of the God of the Jews were let loose, and the first-born of every family in Egypt, excepting those of the Israelites, was slain, and a little later the military might and power of that favored land were buried in the waters of

the Red Sea—a baptism of death that atoned partly perhaps for the oppression of God's people. These were all unusual occurrences—they formed part of the history of the most civilized and famous non-Jewish nation that existed at the time they took place, and it is very apparent that all things were perfectly adapted to force the attention of mankind upon them—upon the God of the Jews. Not a whit less serviceable for attracting world-wide attention was the preservation of the Israelites—now increased to a multitude—for forty years in the Arabian deserts. The story of it would be carried to the ends of the earth, and when the people thus miraculously sustained emerged from the wilderness, and entered upon a war of conquest which was sometimes conducted in a manner above the ordinary and human, the climax of the marvelous was reached, and the fame of the Jew's God could not be hid. The Israelites had now been conducted to the cross-roads of the Old World, and there God planted them. Examine your map of the eastern continent and you will find that the most natural and feasible route of overland travel from much of Europe to Babylon, Media and India, from Asia to Africa, from Africa to Europe, and the returns, of course, passes either through the land of the Jews or near it. Here was located the eastern world's great highway of land travel for centuries, and almost the only one until after the final dispersion of the Jewish nation. But this was not all, for later the Lord caused that a Temple should be reared in the land of Israel. The riches and magnificence of this edifice were extraordinary, and its fame spread far and wide. The story of its founder's wisdom was told in far distant countries, and the Queen of Sheba, coming from the ends of the earth, visited him. The pious Jews, referring their temporal prosperity, their skill and wisdom to the favor of their God, opened an effectual door by which some knowledge of Jehovah should be made known as far and as wide as the fame of the Temple and the reputation of Solomon for wisdom were carried. Thus upon the hills and mountains of Palestine the Almighty set blazing beacons that pointed to Himself as the only true God, and that lighted the way to Divine principles of religious life. Babylon next comes upon the scene, and the Most High links the history of His people closely with theirs in order that those people also may have available opportunities to become acquainted with the God of the Jews. The three Hebrew children in the fiery furnace proclaim in unmistakable terms the infinite superiority of Jehovah over all other gods, and later Daniel in the lion's den confirms their testimony. What times those were in Babylon! How the story that flames could not scorch nor lions devour the especial witnesses for the Jew's God, was spread as though upon the wings of the wind! Babylon falls because she is intractible in the sight of God, and Persia attains to supreme power in the eastern world. Now, again, there arises a notable opportunity for the Almighty to attract the at-

tention of a world to Himself, and therefore Cyrus is led to proclaim the restoration of the temple at Jerusalem, and he declares that Jehovah is "the God." Darius follows, enforcing the execution of the decree of his predecessor, and exalts the God of Israel as the "God of heaven." Persia in turn falls. She cannot resist successfully the all-conquering arms of the Greeks under Alexander, who carries the Jew from Jerusalem with him, and away to the east on the banks of the Indus men have the opportunity to learn much of the true God.

These historical references are but a few among the many that might be cited to show how intimately the Almighty associated the history of His chosen people with that of the mighty nations of ancient Egypt, Babylon, Persia and Greece—not doing His work "in a corner," but so disposing events that the mighty and powerful peoples of the world in ages past have become agents for the dissemination of a knowledge of the true God, or at least torch-bearers that led the way to the repository of Divine truth. Willingly or unwillingly they did it, and in many noteworthy instances their wickedness was overruled for the advancement of the cause of truth, and the justification of God's dealings with our race.

Thus far remarks have been confined to events that occurred while the Mosaic dispensation was in force, and now directing our attention to early Christian times the same course of procedure on the part of the Almighty is observable. He who rules in the heavens above and in the earth beneath was ready to seize upon the power, the opposition and the fame of Rome and make them serve as instruments for the advancement of His purposes. The Christ had come. The Lamb slain from the foundation of the world for the redemption of man had been offered in sacrifice. The disciples of Jesus, few in number, could not carry the message to the limits of Rome's dominions; but the people of the empire of Rome could assist. The miracles that the Savior performed in Judea, His crucifixion as the King of the Jews, the darkness that overspread the land from the sixth to the ninth hour, the great earthquake, the terror of the beholders, the power and the unity of the disciples, the spread of Christianity in the face of fierce opposition, the humble agents employed in its propagation and their success, were all matters that could not fail to arrest attention and provoke inquiry. Rome was then but little more than in the beginning of the Augustan period of her history when general peace and tranquility prevailed within her borders, and hence some of the events enumerated above were the most remarkable that occurred in the Roman world during the first century of the present dispensation, and thus by a combination of favorable circumstances the way was effectually opened for the report of God's work in founding early Christianity to spread as far as the fame and power of Rome extended. The Almighty again linked the

history of His Church and people with that of an empire that ruled the world, and they could not be dissevered.

From the history of God's dealings with mankind in general two facts become very apparent. (1) That He has endeavored, by various efficient measures, to attract the attention of the world to Himself and His work. (2) He has from early times more or less intimately associated the history of His people with that of the most famous nations of the earth, and, it may be added, that His efforts to win the world at large have always been rejected.

Coming at last to the work of God in these latter days we find that it consistently manifests its Divine source on the grounds just traversed. The Church of Jesus Christ of Latter-day Saints is planted in the midst of one of the most famous nations of modern times. The eyes of the whole world for various reasons are turned towards the United States. Its history is read, or its story is told in every land, and wherever these are known there also is known the report of this work. God has joined the history of "Mormonism" with that of the United States, and they cannot be disjoined. Many other religious institutions exist in that country, but they are passed in silence by historians who make especial mention of the "Mormon" Church. Among the high and the low, the learned and the unlearned, the righteous and the wicked, the "Mormon" name is known. The flaming torch is set upon a lofty hill.

Especial features or matters connected with "Mormonism" that are efficient in attracting world-wide attention to it are prophets, apostles, revelations, new sacred books, drivings, martyrdoms, the exodus, the preservation of the "Mormon" people in the wilds of America, the Buchanan war, the great Temple at Salt Lake City, the strange tabernacle at the same place, the progress of the Church in spite of fierce opposition, the unity of the saints, the marvellous Church organization, etc., etc. It is not material whether the matters just cited include or do not include the real reasons why "Mormonism" engages the attention of the modern world. That it does so is a known fact, and that is the prime essential in order that "Mormonism" may, from the present point of view, consistently take its place with other known institutions of a religious character which have had God for their author. If "Mormonism" had come forth on a remote island of the sea or in the jungles of Africa or South America, or if it could not command such universal attention, it would rest upon a foundation of sand; for the Almighty does nothing "in a corner." In this connection it is worthy of remark that as the Jews were anciently located at the great cross-roads of the eastern continent, and are again to occupy that country, so the "Mormon" Church, extending by its settlements and branches from Canada through the United States into Mexico, is squarely planted across some of the great highways of the world's traffic and travel. A half dozen or more transcontinental railroads carry multitudes of people annually

through the land of Zion, and thousands of them stop over to "see the sights," and then scattering far and wide spread farther still the fame of the "Mormon" name. Thus friends and foes, things good and bad, high and low, join in the work of keeping that name before the world.

Certain it is that the eyes of the world are not focused upon this Church by reports respecting it and its people that are true in all instances; but yet who can deny that that which commands such universal attention is well worthy of unprejudiced investigation, since it can be no small matter; and, further, there is now sufficient known about "Mormonism" in relation to its unusual claims, success and true history, to suggest to every honest heart the advisability of making a proper investigation. It is not claimed that the Divine origin of "Mormonism" has been substantiated by certain facts already cited, but we find that just such characteristics are associated with other work that God has done in similar cases in early times; and since the absence of these signs could not be accounted for in connection with a Divine work, their existence in association with this Church is a strong tower of defence.

Flagstaff, Arizona, U. S. A. THOMAS W. BROOKBANK.

WORKING OUR WAY UP.

IN a lofty tree in the midst of a dense forest was a warm, cosy bird's nest, in which were two little feathered creatures ready for their first flight into the great, unknown world so far below.

"Now, my sons," said the fond parent bird, "the time has come for you to try your wings. I will see you safely to the ground and then you must do the things I tell you, then some day you can fly back to your warm, cosy nest where I will await your return."

The two little birds were aided in their descent by the parent, who after giving them detailed instructions as to what to eat and how to exercise for the rapid development of their wings, he left them.

One of the fledglings observed strictly all of the instructions of the parent bird and began rapid development; the second disregarded most of the advice given, and at the end of a week showed little improvement in its soaring ability.

Some time passed and the bird that obeyed all of the parent's counsel was able to fly from branch to branch; but the other that thought it knew more than the parent bird and scorned all advice and went its own way carelessly, was unable to use its wings with any degree of success. Finally, one fine morning the first little bird flew high into the tree and alighted gently in that warm, cozy nest by the side of the fond, waiting parent. The other bird, seeing its brother soar skyward so easily, thought it could do the

same; but when it made the effort it failed, for it had not followed that counsel given by one who knew what was right, what was best, what was *true*.

So, my fellow creatures, God, our Father, has given certain laws and commandments which we must observe before we can return to Him. We must have faith in Him and in His counsel and develop ourselves by means of the laws and commandments which, in His love for us, He has given that we may grow and improve and work our way back into His presence.

Do not think you can learn to mount by following your own inclinations, if they are contrary in any way to those instructions of the Father, for you cannot. You must exercise intelligently along the lines marked out by Truth; you must constantly keep in mind the instructions of your Teacher; you must work your way back to that "nest" from which you came by keeping the laws and doing the will of the Father.

And what are these laws, and what is His will? Read your New Testament with faith in Him and with a prayerful heart and the plan will be made plain to you. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think he shall receive anything of the Lord." (James 1: 5-7.)

Jesus Christ, through God, the Father, is the Teacher. He tells us in the following quotations what to do:

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 17.)

"Repent ye, and believe the gospel." (Mark 1: 15.)

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.)

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14: 26.)

And so we learn from the lips of our Lord and Savior the first four things we must do in order to work our way back into The Presence: have faith, repent, be baptized and receive the Holy Ghost.—C. E. S.

WHILE we live we must be moving on. When we stop we begin to die. Rest is necessary, but only to renew our strength that we may pass on again. An anchor is needful for a ship, but anchoring is not a ship's business: it was built for sailing. A man is made for struggle and effort, not for ease and loitering.—DR. MILLER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 2, 1909.

OLD SLANDERS REPEATED.

WE have received copies of the *Cape Times* and the *Cape Argus*, sent from South Africa by President Henry L. Steed, who has been released from presiding over that mission, being succeeded by Elder B. A. Hendricks. Elder Steed and his wife have performed a most acceptable and successful mission, and return to their home in the mountains with the approval, confidence and blessings of the elders and saints in South Africa, as well as of the President of the European Mission and the First Presidency. Much opposition has been encountered there, but it has aroused public interest and has been the means, as it has in England, of doing much more good than harm.

The elders have learned the wisdom of the counsel given them, not to engage in public controversy with agitators and professional anti-"Mormons," but to be ready at any time to give information to anyone who is seeking for it. By taking this course, they have avoided rioting and other commotions and those unprofitable contentions which some disturbers are anxious to promote. It is usually bad policy to do that which the enemy desires.

The opposition in South Africa, as is usual in other places, proceeds from so-called ministers of Christian churches. Their weapons are those of a carnal character. Force seems to be their great resource. They want to drive the elders out of the Colony. They cannot refute the doctrines our brethren promulgate, so they seek for their banishment or destruction. So far they have signally failed. The latest attempt in that direction was made by a "Rev." gentleman who is a member of the local Parliament, particulars of which appear in the newspapers we have named, as follows:

MR. T. SEARLE asked the Colonial Secretary whether emissaries of the Mormon sect, of Salt Lake City, styling themselves "Latter Day Saints," have arrived in this colony with a view to enticing women to emigrate to Salt Lake City: if so, whether any women have actually left for that settlement, and whether any steps can be taken to prevent the entry of such emissaries, and to expel any who may be already here?

MR. DE WAAL said that a certain number of so-called missionaries belonging to the sect of the "Latter Day Saints" had entered the Colony. As these people were able to meet the requirements of the Immigration regulation, and as there

was no evidence that they would become a public charge, no restriction was made to their entrance. In view of statements that had been made, inquiries had been instituted, and if any evidence was brought to the notice of the Government that women were being taken away for an unlawful purpose, the Government would take such steps as might be deemed necessary. It was not proposed to take any action at present.

Rev. Searle has been one of the active assailants of the elders, but the Colonial Secretary has maintained an attitude of fairness and justice in regard to the matter, being willing to hear both sides of the question, and has discovered that all the rumors and sensational stories that have been circulated in the case, sent there from rabid anti-"Mormons" in this country and in Utah, have no foundation in truth, and are really without reason and without excuse. It is strange, to say the least, that these absurd slanders concerning the purpose and labors of our missionaries still obtain credence, and are repeated from year to year in spite of the complete refutations they have met.

Anyone desiring to know the facts in the matter could learn them from the shipping offices, whether at the Cape or in Liverpool. They could easily find out that there is not, and has not been any such shipment of women and girls to Salt Lake City, as many pious preachers have charged from the pulpit, and published in the press. If they really desired correct information, they could get it from authentic sources, and would learn that neither the missionaries nor the Church which they represent is engaged in any such business as emigrating or urging men, women or girls to emigrate to Utah.

It is not true that proselyting is carried on by "Mormon" elders or agencies, specially among "the gentler sex." Their work is to preach the gospel to "every creature." The everlasting gospel in all its fulness and power has been restored to earth by the angel seen by the Apostle John in his great vision (see Rev. 14: 6, 7), and is to be preached "to every nation, and kindred, and tongue, and people." It is for Christian as well as heathen nations; it is for preachers as well as peoples, for the rich and the poor, the haughty and the lowly, the kings of the earth and their subjects; none are exempt from the message. The missionaries sent forth by Divine authority rejoice more when men of ability and riper manhood receive the glad tidings, than when the young and the women accept and obey it, for it is a recognized fact that the feminine sex are more devotional than the masculine, and outnumber the men in all the "Christian" denominations. The emigration to Utah, as the shipping lists will demonstrate, is largely composed of families, who pay their own passage money, but in some instances obtain the funds from members of their households who have preceeded them, and have prospered temporally and desire to aid them to better conditions.

The gross desire exhibited by many preachers and writers to

misrepresent this matter, and to defame the devoted men who, at their own expense, are traveling among the nations preaching the pure gospel of Christ shows that those scandal-mongers are actuated by base motives, and a prurient disposition; for "out of the abundance of the heart the mouth speaketh." The readiness with which salacious stories and lewd accusations, without support and often contrary to common sense, are gleefully accepted by newspapers and hosts of their readers, argues badly for the general state of mind, and makes one think of the time just before the flood, when "the imaginations of men's hearts were evil continually."

Why cannot those ministers and agitators who are aroused to anger against the missionaries of this Church, endeavor to prove error in the doctrines of the Latter-day Saints, instead of circulating base, unfounded and slanderous stories, by which they become bearers of false witness against their neighbors? We once more protest against this kind of opposition, and direct the attention of those who indulge in it, whether from pulpit, or parliament, or press, to the warning in the Apocalypse concerning "whosoever loveth and maketh a lie." They are classed with the vilest of the vile, and unless they repent and make restitution will share a similar fate. (Rev. 22: 15.)

The only consolation we find in the kind of hostility we have to meet from our "Christian" detractors, is that it causes inquiring minds to investigate, with the result that when this proceeds from a real desire to get at the truth, conviction and conversion ensue and our ranks are increased by the adherence of devoted souls, who are not afraid of public clamor or of the censure of friends and associates. Yet it is hard to endure unjust reproach and to bear calumny without the slighest reason for it.

The missionaries of the Church of Jesus Christ of Latter-day Saints, who are traveling among the nations without a penny of pay or other earthly reward, are honorable, conscientious and exemplary men who deserve the plaudits instead of the reproaches of good people. Their self-sacrifice, their abstinence from evil habits and conduct, their zeal and fervor in the cause they represent, ought to commend them to the consideration of fair-minded persons everywhere, and it would be more consistent with Christian kindness to endeavor to show them they are mistaken than to falsely accuse them and seek to do them harm.

The eagerness with which clergymen and others seize upon ugly rumors and old, stale charges long ago thoroughly exploded, and hurl them against innocent men, does not indicate either a desire to refute error or ability to meet the message and testimony which these "Mormon" missionaries have to deliver. We hope our brethren in South Africa, and all who are laboring in the great work of the latter-day dispensation, will bear with patience the contumely heaped upon them, and go on with their work, trusting

in the potency of eternal truth, and in the arm of Him who will see that the right comes uppermost and that justice shall surely be done.

C. W. P.

MINUTES OF SHEFFIELD CONFERENCE.

THE Sheffield semi-annual conference of the Church of Jesus Christ of Latter-day Saints was held in the Cambridge Hall, Sheffield, November 28th, 1909. The attendances at the sessions were very large. There were in attendance President Charles W. Penrose of the European mission, Sister Romania B. Penrose of the General Board of Relief Societies, President J. H. Eardley and twenty-six traveling elders of the Sheffield conference, several visiting elders from other conferences, and Elder Ralph H. Jones of the Liverpool office.

First session commenced at 10:30 a.m. by singing, "Now let us rejoice in the day of salvation." Prayer was offered by Elder Horace W. Bond. Continued by singing, "Redeemer of Israel."

President Josiah H. Eardley extended a hearty welcome to all present, felt pleased to see so many come and listen to the plan of life and salvation which, if accepted and obeyed, would glorify and exalt them in the presence of God. Said the gospel is to be preached in all the world for a witness and then will the end come. Invoked the blessing of the Lord upon the congregation.

The statistical and labor reports were then read and accepted, and the general and local authorities were presented and unanimously sustained.

Elder William Duce reported the Sheffield branch. The saints were united, and love and harmony prevailed in the branch, and the saints were endeavoring to live up to the precepts and doctrines that they were taught. Said the Sunday School, Mutual and Relief Society meetings were well attended. Invoked the blessings of the Lord upon the congregation, and bore a strong testimony of the work.

Elder Mark H. Sutton reported the Birdwell branch. Said the saints were all united in the work. In one of the districts they had organized a Sunday School with thirty-five children of non-members, and were doing a good work. The Relief Society was also in fine condition. The cottage meetings were a grand success.

Elder Silas W. Mower reported the Barnsley branch. Said the branch is improving; they have no disunion now, and everything is working harmoniously. They have a Sunday School and a Relief Society organized, and were doing a good work. He had a strong testimony of the work, and rejoiced in having the privilege to preach the gospel.

Elder Hyrum B. Clawson reported the Doncaster branch. Said the branch is not in as good condition as some of the others re-

ported, but was improving, and he was encouraged in the work. The Sunday School is not as well attended as he should like, but the evening meetings are well attended and there were several investigators.

Elder Seth Budge reported the Rotherham branch in good condition, but the saints are so scattered that it is hard to get them to meeting on account of the long distances they have to walk.

President Penrose said the work of the Lord is progressing everywhere, and opposition is good for the spreading of truth. Gave a general report of the European mission. Said it was not to be expected that we would all come to a perfect condition at once. Many people will not open their eyes to the truth. The spirit of man is the offspring of God, but our mortal tabernacles are subject to the weakness of the flesh, therefore it is not to be expected that all will see as we do, or come up to the full standard. Said the saints should be willing to be taught by the elders and the elders be ready to take counsel of those who are placed over them. Exhorted all to be patient, charitable and long-suffering one with another, as these are some of the attributes of God. "If the Latter-day Saints would only live up to the gospel as they understand it, what a grand people we would be!" Latter-day Saints are building up Zion in the mountains as the Prophets of old said would be on the land of Joseph, which is the American continent. Instructed the elders in holding their meetings not to allow questions or debate or contention, as we are not here for that purpose, but to preach the gospel of Christ, having the same authority and the same gospel as in the days of old, and the evil one is always on the alert. Encouraged the saints to pray vocally with their families, as well as secretly, and perform every duty enjoined upon them in the gospel.

Meeting was brought to a close by singing, "O ye mountains high."

The afternoon meeting commenced at 2:30. Congregation sang, "Come, come ye saints." Prayer was offered by Elder Ralph H. Jones. Continued by singing, "Prayer is the soul's sincere desire." Sacrament was administered by Elders Mark H. Sutton and Leffel A. Bean, during the passing of which "Come follow me" was sung by the congregation.

President J. H. Eardley welcomed all to our assembly. Hoped the Spirit of God would continue with the people throughout the remainder of the conference.

Elder Horace W. Bond reported the Worksop branch, stated that for some time past it had been impossible to obtain a place in which to meet owing to the existing prejudice, but recently comfortable quarters had been secured and the outlook was better than it had been in the past. He felt, like Nephi of old, that the Lord did not ask anything of His children which they could not accomplish, if they put their trust in Him.

Elder Archie M. Baxter gave an encouraging report of the Woodhouse branch. Said he felt an earnest desire to do all in his power to bring about the purposes of God in the earth.

Elder Leffel A. Bean reported the Whittington Moor branch. Said the old feeling of prejudice existed to some extent, but the saints were trying to live righteous lives. He realized that we only obtained blessings by obedience to the commandments of God.

The Sunday School children very beautifully rendered a hymn, "Jesus once was a little child," conducted by Elder C. Boynton.

Elder Ralph H. Jones of the Liverpool office said that the principles of the gospel that we are teaching are the only ones that will gain us an inheritance in the celestial kingdom of God, and are in full accordance with the principles taught by Christ; and that it was the restoration thereof which brought us so far from our homes to warn mankind of the judgments to come and show them the way of life.

President Penrose felt encouraged to note the progress of the work of God in the various conferences. Showed how far the world at large had gone astray. Quoted from I. Cor. 12, to portray the kind of Church established by Christ and His apostles. One member of it had not the right to say to another, "I have no need of thee." All were to remain until we come to the unity of the faith. Then enlarged on the diversity of the different creeds set up by men. Said he had traveled through many parts of America, continental Europe and the northern countries, and visited every conference in the British Isles, and had found the Latter-day Saints in the same spirit. They were all worshipping the true God. Spoke of the sacrifices the elders were making to uplift humanity and prepare the way for the coming of the Son of God.

President Josiah H. Eardley said that in traveling throughout the conference he noticed that those who were not living the gospel were generally the ones who were not attending to their prayers. Showed the necessity of being humble and prayerful and obeying the Word of Wisdom, that we might be in a fit condition at all times to approach our Heavenly Father and get the blessings promised.

Between the afternoon and evening meetings Sister Romania B. Penrose met with the Relief Societies and other sisters and gave them valuable instructions on practical duties.

Congregation sang "Do what is right." The meeting was dismissed by Elder Frederick C. Sanford.

The evening service commenced at 6:30 p.m. by the congregation singing, "The Spirit of God like a fire is burning." Invocation was offered by Elder Amos Atkinson. Continued by singing, "Earth with her ten thousand flowers."

Elder Nephi Hodgson from the Leeds conference, said it seemed like being home again to shake the hands of friends he had made while in Sheffield. He had a strong testimony of the work of God.

Said those who are weak in the faith of the Latter-day Saints are those who are dilatory and do not attend to their duties. He was pleased to have the privilege of preaching the gospel to the people of his father's birthplace.

Elder Edward C. Rich of the Leeds conference told of a lady who for twenty years had been isolated from the Church, and during this time the spirit of truth constantly told her that "Mormonism" was true. Spoke of the fallacy of the teachings of Christendom, to the effect that the Godhead was one substance, and showed that there were three separate persons, and bore a strong testimony of the work of the Lord.

A solo was rendered by Elder Christopher Boynton entitled, "A Heavenly Voice."

President Penrose said it was a pleasure to look upon such an audience as was before him, and trusted that all had met for a good purpose. Said when we receive the Holy Ghost it enlightens our minds to that extent that we know truth from error, if we pay heed to its whisperings. God operates on natural principles. Matter is eternal in its elements, so is spirit. God organized both on everlasting laws. The modern notion about God is the old heathen idea, that Deity is something immaterial, something that cannot be comprehended, that has no form or tangibility; but that is not the God of the Bible. True religion begins with belief in the true God. Faith in a false God is not true religion. If we want to see God and dwell with Him through the eternal ages we must become like Him. The first step in this direction was faith in Him, to be followed by obedience to every word that proceedeth from God. Christ is the firstborn of God in the spirit, and the only begotten Son of God in the flesh. Although Christ had atoned for original sin, we will all have to stand before God and give an account of the deeds done in the flesh. The blood of Christ cleanseth us from all sins on condition that we have faith, repent and be baptized for the remission of sins, receive the Holy Ghost and live the gospel of Jesus Christ—by keeping all His commandments. There are three degrees of glory. We should ask ourselves the question, which of these glories will we be able to inherit; the glory whose brightness is likened to that of the sun, of that of the moon, or are we willing to accept the lesser light which is compared to that of the little twinkling stars? We "Mormons" take the New Testament as well as the old, also the Book of Mormon, the Doctrine and Covenants, and are willing to accept any further revelation that God sees fit to bestow, to guide us on the one way to His immediate presence where none can remain except the pure in heart, who will see Him as He is and become like Him.

President Eardley thanked all for coming to attend our conference, hoped they would attend our usual place of worship and learn more concering "Mormonism." Adjourned the conference for six months.

Closing hymn, "Ye Elders of Israel." Benediction by Elder Albert McCann.

Saturday, November 27th, President Penrose met with the elders in Priesthood meeting, where he listened to their reports, gave many valuable instructions and answered a great number of questions.

LE ROY DUCE, Clerk of Conference.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home November 27th, per s.s. *Arabic*: From Great Britain—Lawrence Peterson, J. S. Buchanan, A. H. Burt. From Switzerland and Germany—S. F. Baliff, Jr.

Baptisms.—On November 21st, 1909, at the Public Baths in Aberdeen (Scottish conference), a baptismal service was held and three persons were immersed, the ordinance being performed by Elder Robert M. Peden. Confirmations took place at the baths.

On Saturday evening, November 27th, 1909, a baptismal service was held at the Burnley Central Baths, Burnley (Liverpool conference), when five converts, four from Nelson and one from Burnley, were baptized by Elders Mark H. Greene and W. Alma Richins.

Saturday, November 27th, 1909, nine members were added to the Church of Jesus Christ of Latter-day Saints. Fully two hundred saints and friends assembled at the Feversham Street School Baths, Bradford (Leeds conference), to see candidates baptized from branches as follows: Bradford, two; Clayton, one; Halifax, three; Howarth, one; Morley, one; Pudsey, one.

The Sick Healed.—Sister Annie Thalbourne writes from Ipswich (Norwich conference) of healings that have been effected in her home through the power of faith and the administrations of the elders. In August of this year, Sister Thalbourne was taken seriously ill with an ailment to which she is somewhat subject and which on previous occasions had kept her confined to her bed for over a month. This time Elders L. Vern Toolson and A. C. McCombs were called in and under their hands she was administered to and recovered in a remarkably short time. In October of this year, Brother Thalbourne suffered the rupture of a blood vessel, a thing so serious that his recovery was despaired of by the attending physician, but the same elders were called in and they prayed over him, anointing him with oil, according to the admonition of the Apostle James, and he recovered in an incredibly short time. Brother Thalbourne has been a member of the Church only one year, but has great faith in the influence of the elders of Israel in healing the sick.

Arrivals.—The following named missionaries for the European mission arrived December 1st, 1909, per s.s. *Dominion*: William Byron Park, Clarence L. Shaw, John B. Hirst, Thomas E. Wilding, Hilmar M. Nelson, David E. Ostler, Joseph Reed, Gerrit De Jong, Joseph Byron Knight, Charles Byron Whitney, Salt Lake City; Thomas A. Abel, American Fork, Utah; David R. Wilding, Sugar City, Idaho; Richard W. Webb, Round Valley, Utah; Robert Shepherd, Winder Ward, Utah; Elmer Wilding Smith, Thatcher, Idaho; Jesse Y. Peterson, Glencoe, Wyoming; James A. Hind, Edwin Erickson, Alfred Erickson, Amos C. Nelson, Smithfield, Utah; Frederick Burton, Grace, Idaho; Joseph F. Bagnall, Chester, Utah; James E. Wiggill, Layton, Utah; Frederic C. Clark, Alpine, Utah; Richard S. Bird, Mapleton, Utah; T. Ben Meldrum, Leland E. Holdaway, Provo, Utah; George E. Burgi, Midway, Utah; John E. Steiner, Niels A. O. Nielsen, Rexburg, Idaho; Joseph R. Bachman, Eden, Utah; Carl. A. Nelson, Axtelle, Utah; Erastus Larsen, Lyman, Wyoming; Joseph A. Christiansen, Mayfield, Utah; Soren Edward Sorensen, East Garland, Utah; Hans J. Mortensen, Jr., Parowan, Utah; Peter A. C. Pedersen, Bear River, Utah; Gustave Larson, Garland, Utah; Peter Johnson, Niter, Idaho; Lee Ross Christensen, Fairview, Utah; David H. Larson, Parker, Idaho; Clarence E. Johnson, Tooele, Utah; Gustave E. Olsen, Mink Creek, Idaho; Heber F. Johnson, Richmond, Utah; Hebert Leo Spencer, Paris, Idaho; Cornelius Bell, Harrisville, Utah; Franklin R. Gardner, Afton, Wyoming; Heber C. Rich, Rich, Idaho.

Appointments.—The elders who arrived for Great Britain, December 1st, have been appointed to labor in the following conferences: Thomas E. Wilding, James E. Wiggill, Birmingham; Thomas A. Abel, London; James A. Hind, Robert Shepherd, Norwich; Richard W. Webb, Bristol; Elmer Wilding Smith, Grimsby; Clarence L. Shaw, William Byron Park, Liverpool; Jesse Y. Peterson, Frederic C. Clark, Nottingham; John B. Hirst, Frederick Burton, Sheffield; David R. Wilding, Joseph F. Bagnall, Heber C. C. Rich, Manchester.

DIED.

RICHARDSON.—At Swinton, October 29th, 1909, Albert, the beloved son of James and Maria Flitcroft Richardson, aged 4 years and 7 months.

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